A little Catechisme, that is to say, a short instruction touching christian religion, set forth by Theodorus Beza Minister of the Church of God in Geneua.

The first section.

Question. 1 *Wherefore hath God placed vs in this world?*

Aunswere. To know and serue him.

Q 2. *Wil he be knowen and serued according to our vnderstanding and will: or according to that, which it hath pleased himselfe, to declare and set out vnto vs touching the same?*

Answere. According to that which he hath declared vnto vs concerning the same.

Q 3. *Where hath he declared and set out the same vnto vs?*

A. In that booke which we call the Bible, comprehending, togither with diuers histories, the law and the gospel.

Q 4. *Who hath made this booke?*

A. God him selfe, by the ministerye of hys holy Prophets and Apostles.

Q. 5. *What is the law?*

A. The doctrine which teacheth vs what we ought to do, as well towards God, as one of vs towards an other.

Q. 6. *What is the Gospel?*

A. An.

A. That heauenly doctrine which teacheth vs, what we must beleeue to our saluation thorow Iesus Christ only.

Q.7. *Doth this word conteine al that which we must beleeue and doe?*

A. Yea, without hauing any neede to adde or ioyne any thing thereto, or to take anye thing therefrom.

Q.8. *Say now the articles of your beleefe.*

A. I beleue in God, the father almighty. &c

The second section.

Q.1. *Doth this Doctrine teach vs, that there is but one onely God, or that there are more gods then one?*

A. It teacheth that there is but one God only, and that we may not haue more.

Q.2. *Wherfore say you so?*

A. Because it must needes be, ỹ he which is God, should be aboue all other thinges, and therfore he may not haue a fellowe or companion ioyned with him.

Q.3. *Yet you in naming God haue seemed to rehearse three, that is to say, the father, the sonne, and the holy Ghost.*

A. In deede there are three persons, in one only Godhead: but yet these three persons, are but one, and the selfe same onely God.

Q.4. *Meane you that God is diuided into three partes?*

A. No, for God can not be diuided, but I say,

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say, that euery one of these three persons is one, and the selfe same onely God altogeathere perfect.

Q. 5. *How can this be?*

A. It is a misterie or secreat beyonde al our vnderstanding, and yet notwythstandyng most certayne and sure, for God hath so declared it and set it forth vnto vs, by hys holy word.

Q. 6. *Doe you then beleeue in one onelye God, the father the sonne, and the holy ghost.*

A. Yea: and by Gods goodnes, will dye in this faith.

The third section.

Q. 1 *How is the sonne of God called?*

A. IESUS CHRIST.

Q. 2. *What meane these wordse IESVS CHRIST?*

A. *Iesus* is as much to say, as Sauior, and *Christe* is as muche as annoynted and consecrated to be our soueraigne king, hauing power ouer all creatures, our soueraigne or high prophet, who hath fullye declared vnto vs the wyl of God his father, touching our saluation, and our soueraigne or high priestе, which hath fullye appeased an pacified the wrathe of God agaynste vs for our sinnes.

Q. 3. *What hath hee done and suffered to saue vs?*

A. He was conceiued by the holy ghoste, and borne of the virgin Mary, suffered vnder Pontius Pilate, &c.

Q.4. *Can God suffer or dye?*

A. No.

Q.5. *Is not Iesus Christ true and very God, eternall, with his father and the holy ghost?*

A. Yea.

Q.6. *How then is he sayd to haue dyed?*

A. Because that being verye God, he was made man also, to the end that in his person our nature mighte beare or suffer the whole punishment due to our sinnes and traunsgressions.

Q.7. *Doe you meane that the sonne of God, was changed into man?*

A. No, because then he should be no more God: and god can not eyther change himselfe or be changed. But being of himselfe verye God, he hath taken our nature vnto himselfe, that so he might be very god and very man.

Q.8. *If he had not bin God coulde he haue bin our sauiour?*

A. No, for it belongeth vnto God onely to pardon and forgiue sins, and to giue eternall life.

Q.9. *And if he had not bin man, coulde he haue bin our sauiour?*

A. If he had not bin man he could not haue dyed,

dyed, and therefore we our selues shoulde haue bin subiect vnto death.

The fourth section.

Q.1. *Shall all the world be saued.*

A. No, for the greater part of the world refuse their saluation.

Q.2. *Who thē are they which shal be saued?*

A. They that haue faith and beleeue.

Q.3. *And what is fayth?*

A. A certaine perswasion and assurance, which euery true christian man oughte to haue, that God the father loueth him, for Iesus Christ his sons sake.

Q.4. *Wherefore doe you say for Iesus Christes sake?*

A. Because that we being altogither corrupted and wholly peruerse in our selues, God could not loue vs, but in respecte of him onely, which is man altogither iuste and perfect, that is to say Iesus Christ his sonne.

Q.5. *Commeth this fayth of our selues?*

A. No, but from the onely grace and goodnes of God, which doth freely giue it to his elect and chosen ones.

Q.6. *And they which haue this fayth, are they saued?*

A. Yea of necessitie, for god hath giuen his sonne to the ende that euery one which beleueth in him, should haue life euerlasting:

and he is not a lyer.

The fifth section.

Q. 1. *But wherby may a man knowe whether he haue fayth or no?*

A. By good workes.

Q. 2. *Which be good woorkes, and which be euill?*

A. Those onely are good which he himselfe hath commanded, and those euill which he hath forbidden.

Q. 3. *Rehearse nowe the commandements of God.*

A. Heare Israell &c. The summe wherof is, thou shalt loue the Lord thy God.

Q. 4. *To knowe Gods commandements, is not onely to know to say them, but men must also vnderstand that which they say: wherfore I demaund of you, what meaneth that which is sayd in the third commaundement, to take the name of God.*

A. It is to name God, which we muste neuer doe, but vpon iust and good cause, and with feare of his maiesty whom we name.

Q. 5. *Then it is by stronger and greater reason more forbidden to sweare by God in vain that is to say, to take him for a witnes and iudge, without iust and good cause why.*

A. It is so in deede,

Q. 6. *What meaneth it to sanctifie the Sabaoth day, or day of rest.*

A.

A. It is to dedicate and consecrate it to the glory of God.

Q.7. *Ought we not also to dedicate vnto him all the rest of the dayes of our life?*

A. Yea, but this day is particularlye and cheefely ordayned for this end and purpose.

Q.8. *Doe men forbid to trauaile or worke on the Saboth day, as though to labor were a thing euill of it selfe?*

A. No, but they forbid ordinary and vsuall labor, to doe a worke which is better and more profitable.

The sixt section.

Q.1. *You haue sayde that they only are good workes which God hath commanded. Wherfore tell me can we accomplish and fulfyll the commandements of God?*

A. No, not so muche as begin to doe anye thing, but by a certaine singuler and speciall grace of God. Yea there neuer hath bin or shall be a man, excepting Iesus Christe only, which hath perfectly fulfilled ỹ same.

Q.2. *Wherefore say you so?*

A. Because God will saue vs thorowe his only mercy in Iesus Christ.

Q.3. *Yet so it is that a good lyfe is the way to saluation.*

A. It is true that repentaunce and amendment is ioyned with the forgiuenes of our sinnes: but yet it followeth not therevppon,

that we be saued by our workes.

Q. 4. *And why shall we not be saued by our workes seing that they are good?*

A. Because they be not good inough for that purpose.

Q. 5. *Wherfore then are they good?*

A. To sette forth Gods honor: to winne or else to strengthen our neighbors, and to make vs know and feele in our selues, that we are the children of God.

Q. 6. *Good workes then make vs not Gods children?*

A. No, for contrariwise a man must firste be the child of GOD, before he can doe good woorkes: but this is a marke or badge, whereby men may knowe the children of God.

Q. 7. *What then maketh vs the children & sonnes of God?*

A. The onely grace and mercye of God, by his holy spirite, because he hath elected and chosen vs from before all euerlastingnes, according to his good pleasure.

The seuenth section.

Q. 1. *The holy ghost then is hee which maketh vs the children of god: but what instruments or meanes, doth he ordinarily & commonly vse to bring vs to that honor and kepe vs in the same?*

A. The preaching of the word praier, and the

the vse of the sacraments.

Q.2. *What call you preaching of the word?*

A. An exposition of the writinges of the Prophets and Apostls, which is don in the Churche, by such as he hath called to that holy ministery: of Whom it is sayd: he that receiueth you receiueth me.

Q.3. *And how doe you pray?*

A. Saying. O our father which art in heauen. &c.

Q.4. *To whom speake you these wordes?*

A. To God the Father.

Q.5. *How is he your father, seeing that he hath but one onely sonne, that is to say IESVS CHRIST?*

A. First, because that Jesus Christe hys eternal sonne being made man, is become our brother: secondly, because he loueth me in Jesus Christ his sonne, with a greater then a fatherly loue and affection.

Q.6. *Albeit then that you directe not your speach and wordes eyther to the sonne or to the holy ghoste, yet you doe not exclud or shutte out eyeher the one or the other.*

A. No, For I can not call him Father, but in the name of his sonne IESUS CHRISTE, nor praye vnto hym but

but by the holy ghoſt.

Q.7. *And is it not lawfull for a man to frame or make his prayer to the perſon of the ſonne and of the holy ghoſt.*

A. Yea in deede. For ſeeing that the three perſons are one onely, and the ſelfe ſame God, inuocation or prayer dooth equallye belong vnto them. And whether I call vpon the father in the name of the ſonne by the holy ghoſt, or that I make my prayer vnto the ſonne to leade and bring mee to the father, or that I pray the holy ghoſt to teache me the father and the ſonne, all commeth to one.

The eyght ſection.

Q.1. *And what is a Sacrament?*

A. It is a thing which God ſetteth before mens eyes in his church, to ſignify vnto vs for our ſaluation, an other thing which men ſee not.

Q.2. *And wherfore hath God ordeined theſe ſignes to his promiſes?*

A. For to make vs ſo much the more aſſured of the certainty of them.

Q.3. *How many ſuch ſignes are there in the chriſtian Church?*

A. Two, that is to ſay, Baptiſme, and the holy Supper.

Q.4. *What ſee you in Baptiſme?*

A. Water.

Q.5.

Q.5. *What dothe thys water ſignifye vnto you?*

A. The bloud of Jeſus Chriſt.

Q.6. *To what end?*

A. To make cleane my ſins, as the water being occuppyed, maketh cleane the filthines of the body.

Q.7. *Doth this water make cleane and purge ſinnes?*

A. No, but it ſignifyeth vnto me that which washeth my ſinnes, to wit, the bloud of Jeſus Chriſt.

Q.8. *Meane you that this matter or ſubſtance of the bloud of Ieſus Chriſte waſheth our ſoules?*

A. No, for our ſoules can not be clenſed w̄ any matter as our bodyes. But thys bloude maketh me cleane, becauſe ẏ Jeſus Chriſte hath ſhed it for ſatiſfaction and full recompence of my ſinnes.

Q.9. *Is there then anye difference betweene the water of Baptiſme, and common water?*

A. No, as concerning the matter and ſubſtance (for it is alwayes water) but there is very great difference, as concerning the vſe: for the common water ſerueth to waſh and make cleane our bodilye filthineſſes, and the water vſed in Baptiſme, is a ſacrament, of the waſhing of our ſoules.

The ninth ſection.

Q.1.

Q. 1. *What see you in the supper?*

A. The bread and the wine, which is there giuen and receiued according to the ordinaunce and institution of God.

Q. 2. *What doth this breade and this wine signifie vnto you?*

A. The bread signifieth to me, the bodye crucified for mee, and the wine signifyeth vnto mee, the bloudde shedde out for me.

Q. 3. *To what end?*

A. To testifie vnto me, & to assure me, that euen as this bread & this wine, are ordeined for ỳ maintenance and nourishment of this life, so our Lorde Jesus Christe hath giuen his body & his bloud for me, and giueth himselfe to mee, to the ende that from him, as from a fountaine there may flowe vnto me eternal life.

Q. 4. *Are this bread and wine our spirituall nourishment?*

A. No, but they signifie vnto vs that from whence verye eternall lyfe it selfe proceedeth, that is to saye, from hym which hath suffered his death and passion to take away the cause of our death, that is to say sins, and to renue vs vnto eternall life, thorow a spiritual liuelines, which resteth and remaineth in him.

Q. 5. *Is there anye difference betweene the*

bread

bread and wine vſed in this ſacrament, and common bread and wine?

A. No, as touching the matter and ſubſtaunce (for it is alwayes bread and wine) but there is very great difference, as concerning the vſe: for ordinary and common meates are appointed for the vſe of thys preſent life, but this ſacrament is ordeyned to ſignify and ſeale vnto vs our ſpirituall and euerlaſting nourifhment.

The tenth ſection.

Q. 1. *Wherefore hath the Lorde ordeined & inſtituted two ſignes in his holy ſupper ſeeing that in Baptiſme there is but one only?*

A. To aſſure vs that he doth not feede vs to the halues, but wholly, being not onelye our meate but alſo our drinke.

Q. 2. *Where is Ieſus Chriſt nowe according to his humane nature?*

A. In heauen, from whence he ſhall come to iudge the liuing and the dead.

Q. 3. *By what meanes can you then whiche are on the earth receiue him?*

A. As I receiue with my hande and my mouth the ſacrament, that is to ſaye, that bread and that wine, for the nourifhment of thys bodye, euen ſo by the vertue, and power of the holye Ghoſte, I doe inwardly and in my ſoule receiue and imbrace thorowe faythe our Lorde Ieſus

Chriſt

Chriſt, verye God and verye man, that by him I may liue eternally.

Q 4. *Doe they which haue no fayth receiue Ieſus Chriſt in the ſupper?*

A. No, for Ieſus Chriſte is not receaued but by fayth, yet doe they in deede receiue the ſacrament, but to theyr condemnation.

Q 5. *How ſo?*

A. Becauſe that they make no difference betwene common bread and cõmon wine, and that which is the ſacrament of the body and bloud of Ieſus Chriſte, whom they reiect and throw from them thorowe theyr vnbeliefe.

Q 6. *Howe muſt a man prepare himſelfe to come worthily to the ſupper?*

A. If he haue true repentance of the life that is paſſed, confeſſing their ſins before God, and amending them towards God and his brethren, ſo much as in him lyeth, w̃ a full deliberation & purpoſe to be better in time to come, and embracing Ieſus Chriſt by a true fayth in his promiſes and ſacraments for the alone and only ſauior,

Q. 7. *But hath Ieſus Chriſte left it vnto our liberty and choyſe, whether we will go to the ſupper, or not goe to it?*

A. In forbidding men to reſort thether vnworthily, he commandeth all them whiche haue iudgement and diſcretion, to prepare them

themselues ỳ they may repaire worthily to it.

God giue vs all grace to go to it to his honor and glory, and to our saluation. So be it.

A prayer to be sayd of children before they study their lesson.

VVherein shall a child addresse his vvay, in guiding himselfe according to thy vvord O Lorde. Open our eyes and we shal consider the merueilous things of thy lavv. Giue vs vnderstanding, and vve shall keepe thy lavv, yea vve vvil l keepe it vvith our hart.

O Lord whych art the fountaine of al wisedom and knowledge, seeing it hath pleased thee to giue vs the meane to bee taught in our young age, to knowe how to guyde our selues holily and honestly, in all the rest of our life hereafter to come, let it please thee also to lighten our vnderstanding (vvhiche of it selfe is blind) that it may comprehend and receiue that doctrine and learning, which shall be taught vs, confirme also and strengthen our memory to keepe it vvel: dispose our harts to receiue the same vvillingly, & vvith such desire as is mete, least that thorow our vnthankfulnes, the occasion that thou dost offer vnto vs, shuld perish and be lost. To this end powre vpon vs we pray thee thy holy spirit, which is the spirite of all vnderstanding, truth, iudgement, vvisedome and learning, which may make vs able to profit so wel that the pains vvhich shall be taken in teaching vs be not lost. And to whatsoeuer study, that we apply our selues, graunt that vve may refer it to the true and right end, vvhich ys to knovv thee, in our Lord Iesus Christe, that vvee may haue ful trust of our saluation and eternall lyfe in thy grace, and may serue thee vpryghtlye and purely, accordyng to thy good pleasure, so that al that which we shal learn, may be an instrumẽt to helpe vs therto. And seeyng that thou doest promyse to giue wyse-

dome

dome to the little ones, and ſuch as are humble, and on the otherſide to confound the proude in the vanity of their wits and vnderſtandinges: & likewiſe to make thy ſelfe knovvne vnto them that bee of an vpryghte hart, & on the otherſide to make blinde the wicked & vngodly, vve beſech thee to faſhion and ſubdue vs to true humility, that thereby vve may be made apte to learne & obedient alſo, firſt vnto thee, ſecondly vnto our ſuperiors which thou haſt appoynted to gouerne and teach vs. Moreouer vve hartily praye thee to diſpoſe and frame our harts, vnfeynedly to ſeeke thee, for ſaking all fleſhly and euil affections, & that we may novv in ſuch ſorte prepare our ſelues, to ſerue thee hereafter in that eſtate & calling, which it ſhal pleaſe thee to ordeine & appoynt for vs, vvhen vve ſhal come to age.

Heare vs O father of al mercy, thorovv our Lord Ieſus Chriſte. So be it.

(.˙.)

PSALME. 25

The Lord reuealeth his ſecretes, vnto them which feare him, and maketh them to knowe, hys couenaunte.

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don by Hugh Singleton, dwelling in Creede Lane, at the ſigne of the GILDEN TVNN. nere vnto Ludgate.

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